cal law, have come unbidden into the heart. The emotion may have come unbidden, but the idea may not have come unbidden. By an act of the will it may, in the way now explained, have been summoned, at the first, into the mind's presence, and at all events it is by a continuous act of the will that it is detained and dwelt upon." " It cannot bid compassion into the bosom apart from the object which awakens it; but it can bid a personal entry into the house of mourning,, and then the compassion will flow apace; or it can bid a mental conception of the bereaved and afflicted family there, and then the sensibility will equally rise whether a suffering be seen or a suffering be thought of. In like manner, it cannot bid into the breast the naked and unaccompanied feeling of gratitude, but it can call to recollection, and keep in recollection, the kindness which prompts it, and the emotion follows in faithful attendance on its counterpart object. It is thus that we can will the right emotions into being, not immediately, but mediately—as the love of God, by thinking on God—a sentiment of friendship, by dwelling in contemplation on the congenial qualities of our friend—the admiration of moral excellence, by means of a serious and steadfast attention to it. It is thus, too, that we bid away the wrong emotions, not separately and in disjunction from the objects, for the pathological law which unites objects with emotions [is it not rather conceptions with emotions ?] we cannot break asunder, but we rid .our heart of the emotions by ridding our mind of their exciting and originating thoughts—of anger, for instance, by forgetting the injury ; or of a licentious imagination, by dismissing from our fancy the licentious image, or turning our sight and our eyes from viewing vanity/'*

But the will exercises an indirect influence, not only upon the emotions, but also upon the judgment. It is proverbial, indeed, that the wishes of the heart exercise a most

powerful influence upon the common judgments of the mind. It has not been so frequently observed, that the will may sway in a prejudicial manner the moral judgments. This phenomenon is to be explained in much the same way as those to which we have referred.

Here we must take along with us some of the observations made in the last section upon the working of the moral faculty.

* Moral Philosophy, chap. v.